

## Matthew 18

King James Version (KJV)

**18** At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? (This is human nature – they want to be better than those around them. God doesn't need lieutenants. HE treats everyone equally)

(God is the greatest in the kingdom of Heaven; and no one else is)

<sup>2</sup> And Jesus called a little child unto him, and set him in the midst of them,

<sup>3</sup> And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

<sup>4</sup> Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Children have an open mind. They are ready to learn. They don't have an ego problem yet. They also have not yet learned the ways of the world, or any false religious doctrines)

<sup>5</sup> And whoso shall receive one such little child in my name receiveth me. (This means to believe in God, without any doubts)

<sup>6</sup> But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. (He who teaches traditions of men or secularism to the faithful, instead of the Word of God, can drive people so far away from God that their soul might be in jeopardy. That preacher would be murdering souls. He will be held accountable by God)

<sup>7</sup> Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (He who brings the offenses <false teachings> to others will be held accountable for the spiritual damage that he causes)

<sup>8</sup> Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. (This is only a metaphor. It refers to the many membered body of Christ. The foot and hand are doing false work, in this case. They are

members of the group, but they are working against Jesus' teachings. Get rid of them. Get them out of the group)

(This is symbolism to represent a Bible group of a church. If anyone refuses the Word or tries to change the Word; throw them out, before they drive others into the ditch with them. Don't allow any false teaching to enter a Bible study)

<sup>9</sup>And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. (Same as previous verse, concerning a bible group or a church; except this is about a seer, a prophet or a preacher, who teaches false doctrine. Throw him out. You're better off without him)

See Ezekiel-13 (to see how God feels about false prophets)

<sup>10</sup>Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. (God watches out for the little ones and for the humble ones who are faithful to Him. They want to learn the truth in God's Word)

<sup>11</sup>For the Son of man is come to save that which was lost. (They were lost by false teachings and false doctrines of churches that have changed the Word of God, over the ages. Their traditions of man make void the Word of God) Chapter-15:24

<sup>12</sup>How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? (Every single one is important to him. He makes the effort to recover the lost one)

<sup>13</sup>And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. (Because the others were not in danger)

<sup>14</sup>Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (God wishes that all people would repent and be saved – they won't) 2Peter-3:7-8

<sup>15</sup>Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast

gained thy brother. (This refers to legal disputes. Try to make peace before going to lawyers)

<sup>16</sup> But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. (Ask for arbitration with witnesses to settle the dispute)

<sup>17</sup> And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. (Go to court as a last resort. He's no brother. But if the court costs would exceed the amount owed to you, let it go. It's not worth the trouble. God will settle the matter later)

<sup>18</sup> Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. (This is true, but only if you do it by God's laws, and not by man's legal precedents)

(An issue can be legally correct, but morally wrong. Know the difference and act accordingly)

<sup>19</sup> Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. (God respects agreements that we make together, provided that they do not go against His laws)

<sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them. (That is - if the matter relates to the Word of God, not about worldly issues. This verse is about building a ministry to teach the Word of God to people)

<sup>21</sup> Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

<sup>22</sup> Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. (Forgive as long as the repentance is sincere. We all make mistakes)

<sup>23</sup> Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

<sup>24</sup> And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

<sup>25</sup> But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

<sup>26</sup> The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. (He asked for compassion and forgiveness)

<sup>27</sup> Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. (Because the servant repented sincerely, the lord forgave the debt entirely)

NOTE: (Serving God is like that. We can never repay for our debts <our trespasses> to God. But when we repent and ask forgiveness; by God's compassion, our trespasses are wiped clean. We get a fresh start to do better)

<sup>28</sup> But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. (This is a very small debt – 100 times less than what he had owed his lord)

<sup>29</sup> And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. (He repented and asked for forgiveness. He is trying to make good on his debt)

<sup>30</sup> And he would not: but went and cast him into prison, till he should pay the debt. (He refused to forgive the debt. He had the other person punished. He can never repay a debt if he's locked up in prison)

<sup>31</sup> So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

<sup>32</sup> Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: (If we refuse to forgive others, when they repent, why should God forgive us?)

<sup>33</sup> Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? (The answer is yes)

<sup>34</sup> And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. (He got what he deserved)

<sup>35</sup> So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. (Forgive others <if they repent sincerely and ask for forgiveness> and you will be forgiven of your sins by God. Forgive but don't forget – trust must be re-earned after the forgiveness)